

13.

A
R E P L Y
In Part to the
Dean of Chichester's
A N D
Master of the *Temple's*
VINDICATION
O F T H E
Coporation and Test Acts,

In Answer to the
Bishop of *Bangor's* Reasons for the
Repeal of Them, &c.
To be farther consider'd with proper Re-
flections thereupon.

By a Barrister at Law.

Lupus est in Fabula.

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REPLY

In Part to the

Dean of Chichester's

AND

Master of the Temple's

VINDICATION

OF THE

Constitution and Test Acts

In Answer to the

Bishop of Bangor's Reasons for the

Repeal of the

To be further considered in proper Re-

By a Barrister at Law.

James O. M. Esq.

LONDON:

Printed by CHARLES HARRIS, at the Hol-

liths in the Strand.



A
R E P L Y
TO THE
Dean of *Chichester's*
VINDICATION
OF THE
Corporation and Test Acts, &c.



THE Bull about the Constitution *Unigenitus*, scarce made a greater Noise in *France*, and other Parts of *Europe*, than the Bishop of *Bangor's* Sermon, before the KING, about describing the *Nature of the Kingdom of Christ*, rais'd here in *Great-Bri-*

Britain: And no doubt the Clamours of our High-flying Clergy, (whose Hierarchy they apprehended was struck at by the Bishop, has gone into all Parts of *Christendom*, where Religion may be said to be the Concern of any Nation, or People; the general Applause from all Persons of a truly Christian Spirit, and Calumnies of Others, to endeavour the Blasting of the Bishop's Character from it, soon led me into a Curiosity for reading this Sermon, and to examine with all due Care, whether the whole Contexture, or any particular Positions advanc'd in it, as 'twas represented by his Adversaries, tended to sap the Constitution of the Church of *England* in particular, as establish'd by Law, or else to subvert all Order and Oeconomy in what some call *Christ's visible Church here upon Earth*. Upon the reading it over, and considering the whole impartially, as to the Scope, Design, and Intention of that noble Prelate, in pitching upon that Text, and giving it that Turn and Explication, which could not but (if it was possible) encrease the Number of his Enemies, from Affections, and Passions, to give them a nearer View of establishing a more certain and visible Kingdom here in this World, (and which this Sermon obviates and thwarts

thwarts from that Divine Spirit, which first mov'd the Bishop to sequester his Thoughts from all Secular and Temporal Interest, or Expectations, and to set forth in the shining Light of the Gospel, that Kingdom which Christ himself declar'd in this Text was not of this World; as our Saviour exhorts in another Place, *Lay not up for your selves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through;— but lay up for your selves Treasures in Heaven, where neither Moth nor Rust can corrupt, &c. for where your Treasure is, there will your Hearts be also,*) and upon the Whole, I cou'd find nothing in it, but what (with Submission to learned and unprejudic'd Divines,) I humbly conceive to be consonant and agreeable to the Natural Import, Sense and Meaning of the Words of the Text.

I wou'd be rightly understood, what I intend by the following Sheets, and from what Principles I was induced to write them. In the first Place, I am to declare to the World, that I am no Dissenter, nor was I ever bred to any other Religion, nor do I profess or hold with any other, besides that of the Church of *England*, as by Law establish'd; nevertheless, this ought not to divest me of all Christian

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an Charity towards others; who from the Prejudice of Education, and Principles infused, and Notions instilled by their Parents or Friends in their Infancy, (*Et quo semel est Imbusa recens servabit odorem testa diu*) have the Misfortune to differ from this Church, of which I glory that I have the Happiness to be a Member, and hope to die such, in full Assurance of Salvation, as believing the Purity of her Doctrines, and the Decency of her Worship, so far as they are agreeable with Our Blessed Saviour and the Holy Scriptures. In the next Place, as I can affirm with Truth, that I never had the Honour to be acquainted with the Bishop of *Bangor* in my Life, and he is a perfect Stranger to Me in his Person, for that I don't know that ever I saw him in my Life, to distinguish him from another Man, I hope no Body then can have Grounds to say that I have wrote this for any Favour or Affection to the Bishop's Person, utterly unknown to me as before-mention'd, and to whom I never directly or indirectly made any Application, upon the Account of any Interest whatsoever; nor do I know, that if a Man shou'd have any such Aim, or View, that it could be in his Power to recommend, since 'tis very obvious that
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his Enemies have done all that was possible, to libel, asperse and render him wicked, false and ridiculous, which are Characters, if to be imputed to the Bishop of *Bangor*, not in this Reign available for the procuring or getting any Honours or Preferments from His Majesty, who regards only Piety, Integrity and Vertue. In the third Place, I have no particular Pique to the Reverend Dean of *Chichester*, for he is as great a Stranger to me, as the Bishop of *Bangor*, save that I believe by having seen him in his Pulpit, many Years since, and heard him preach, 'tis possible that I can (if I meet with him in the Street) distinguish him from another Man, and do him that Justice, that I have heard him preach a very good Sermon, which I liked extraordinary well, both for Matter and Style; and I am of Opinion in the main, that abstracting the Man from the Dean, and taking him as a private Divine, and exempt from the Convocation, the Gentleman is a Man of bright Parts, and I believe sound Learning; but the Misfortune is, that the pretended Zeal of the Lord hath eaten up the House of Prayer.

By which, I wou'd be understood, that his being bigotted with Notions that he has imbibed in his Education, for main-

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taining the Hierarchy and Power of the Church, as by Law established, independent on the State, farther than what is necessary for its Protection, for which Purpose, the *Corporation* and *Test Acts* were made; as the Dean has no Ground to make any Argument about the Matter, because it does not admit of a Dispute from any doubt that can be raised from the View and Design of those Laws; I say, this Warmth, this Intemperance for the Church, from the popular Clamours and Outcries that the Church of *England* as by Law establish'd, was in Danger from *Dissenters*, *Atheists*, *Deists*, *Socinians*, *Libertines*, *Free-Willers*, *Free-Thinkers*, of whose Number, I trust in God, I shall never be; as I thank the same God, that I never was tainted with any of their Notions, for believing them or discoursing upon them, otherways than for Argument sake, in talking about their Principles and Opinions; from such Impressions and Apprehensions, I say, 'tis plain that insufferable Prejudices have taken Root in the Doctor's Mind, against all Sectaries that have fallen away, and separated from the Church of *England*, as by Law establish'd; and I cannot but see, that he is or may be sooner reconciled to the Idolatry and Errors of

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the Church of *Rome*, from which we have reform'd and separated, than to any of the Protestant Dissenters; for that he may think in the Church of *Rome*, there is (tho' corrupted) yet something of a visible Form of a Church notwithstanding its Antiquity still remaining, however altered by Humane Policy or Invention, whereas he may be of Opinion, that all Dissenters have nothing in them but Enthusiasm, and an Obstinacy of Spirit, and Rigour of Temper, to affect Novelties in Doctrine, and more in Discipline, for separating from the Church of *England* as by Law establish'd; and indeed this at last seems to be the main Difference between them, that is, certain Ceremonies and Matters of Discipline, things which even our most strict Divines grant are not the Essentials of Religion, nor absolutely necessary to Salvation, nor may be absolutely call'd necessary in any other Respect, than that they will not part with them in Favour of such as make a Scruple of Conscience for observing them, and conforming with them; whilst thus they stick close to one Rule of *St. Paul*, *Let all Things be done with Decency and Order*, they turn tail upon another Rule of the same Apostle, not inconsistent with the former, and that

is, *All Things are lawful, but all Things are not expedient.* Whoever is in the Fault, whether the Dissenters for not conforming, or the Divines of the Church establish'd, for not relaxing something of their Rigour and Strictness in Matters indifferent, yet it seems reasonable that a Christian Temper shou'd be kept on both Sides, and a Forbearance of all Enmity, Wrath, Emulation, Jealousy, Contention and Railery between them; but how can this be expected, whilst like *Cesar*, and *Pompey's* Faction, both Parties make a Civil War, for that *Pompey* cou'd admit of no Equal, and *Cæsar* was of too high a Spirit to suffer a Superior Power to be ascendant over him? Whilst I may be thought to clear my self from all Personal Favour, or Prejudice either to the Bishop, or to the Dean, yet I am still sensible that it may be objected, what I have wrote proceeds nevertheless from the Spirit of a Party, and that I may shew Partiality or Prejudice in the Cause, tho' I might stand as to my Thoughts, indifferent as to the Men. It is very hard for a Man in these Days, to look on both Sides, stand neuter, and take Part with neither, whether the Inclination, or Principle, Sympathy, or Antipathy of any Person is consider'd: There is but the

the Right and the Wrong, as to all Things in dispute, throughout the World, and about every Thing in it, or relating to it: So that it seems impossible for one without putting his Reasoning Faculty intirely under Suspence, and sinking down into a perfect State of Indolence, nay Stupidity it self, without observing the Difference there may be in diversity of Opinions, especially in Religious Matters of the highest Concern and Importance, and thereby, as the Reasons of either side do turn the Scales of Humane Judgment to incline to that which seems most agreeable to Revelation or Reason; this occurs every Day in the common Course of Disputes, and all Men, however vicious in Principles or Understanding, will yet affect to adhere to the Dictates of what they would call Reason, and stickle for what they pretend to be Truth. On this Account, as the Notions of Right and Wrong make different Impressions, Mens Affections and Prejudices run either Way in Consequence, to fix their Judgments or Apprehensions, for declaring at last, their Approbation, or dislike of whatever is the Subject of their Debate, and the Object of their Observation.

As to my self, I declare to all the World, without letting them know who I am, but what I am, that my Principles, *ab origine*, ever determined me to have an utter Abhorrence to all factious and seditious Principles conceived or vented, under what false *Phenomenas* or Appearances soever they were carry'd and disguised, that tend either to subvert the Church of *England*, as by Law Establish'd, our Liberties and Properties, with the specious Pretences of *Religion* and *Loyalty*; I honour my King, love my Native Country, pay a due Deference and Submission to my Superiors, reverence the Church, and yield an Obedience to the Laws of the Land, am for maintaining the Constitution both in Church and State, and yet as I have been bred to the Study and Knowledge of the Laws of the Land, still I am of Opinion, with great Submission to the Legislature, that 'tis possible, and certain, that some Laws, tho' enacted by the Legislative Power of the Nation, may be unjust in the very Nature and Consequence of them, and therefore unfit to be put in Execution, as they may work a Mischief and Prejudice to several Members of the Community, without any just Grounds, by such Penalties as are annex'd to them, to affect di-

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verse Persons for no other Crime, Offence, or Delinquency, but what is made so by those very Laws ; which being duly considered, with respect to the Reason and Foundation of them, have nothing to support them, but what is usually made from a Pretence, for the Support or Defence of the Government, by the Influence of an over-ruling Faction at the Helm, to crush all others differing in Religion or Politicks, with Regard to private Views and Self-Interest, in the governing Ministry, for making all Things subservient to what they cover with the popular Notion of the Publick Good, and the Interest of the Nation ; so that after all, whatever Matters these Laws may make a Crime, Delinquency or Incapacity, upon Consideration of the true Nature of them, clear'd from all Disguise, and superficial Odiums cast over them, to give them external Deformities and Inconsistencies ; yet upon a due and impartial Examination and Enquiry, to an equitable and unprejudiced Judgment, the Grounds for making such Laws may, and in several Instances have appeared to be quite otherwise than what they were represented or taken to be from the Sanction of the Law, the Authority whereof is not allowed to be disputed or call'd in Question : Tho' it is highly reasonable in these Circumstances

stances to distinguish between what is only *malum prohibitum*, and *malum in se*.

I shall not run into the Argument from what is only given as a Sketch, to shew the Occasion and Design of my writing these following Sheets, and offering them to the Consideration of the Publick, for the Examination of all unbiass'd and unprejudic'd Persons, to whose Judgment I submit whatever I have written, with the uttermost Sincerity, abstracted from all private Views and Interest, and being engaged to adhere to any Party whatsoever, further than is consistent with Reason and Truth. Proposing to my self no other End hereby, than satisfying my own Mind in the first Place, and after to endeavour to do what is possible for me in this Matter, towards the silencing of all popular Clamours, and stopping the Original Sources, whence those Misapprehensions, Misrepresentations and Prejudices spring and flow. Now I shall beg Leave to return from this Digression, to the pursuit of the Case, that lies before me for the Prosecution of my Design, and to answer the End of this Essay.

It is observable, that soon after the Bishop's Sermon was published by the King's Special Command, (which implies his Majesty's Approbation thereof) the *Convoca-
tion*

tion about that Time sitting, took this Sermon to Task ; and a *Committee* was appointed to inspect, examine, and report the Doctrines contained in it, as Orthodox or not ; it is well known from the Account given of their Proceedings, that as some of them carry'd Matters very high, that they wanted no other Inclination, or Propensity to take any Occasion of tearing to pieces with Rancour, Revenge and Fury, a Man who had the Christian Courage to attack them in the most impregnable Forts of the Kingdom of *Satan*, and by the Force of Reason and insuperable Conduct, to drive them out of their Posts, and fly with Confusion and Shame. So they quickly discover'd a Zeal to Censure and Condemn this Sermon ; but the Royal Authority interposed, and put a Stop to the Proceedings, and the ill Consequences that might have attended, in Case the Spirit of some of the *Convocation* had prevailed to make a Rent in the Spiritual Kingdom of Christ, by assuming to themselves a Power, which they had not in them, for having any Cognifance of this Sermon, or any other Matter, but such as they have the King's particular Directions and Warrant for so doing ; he King cou'd not but be concern'd,

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cern'd, in Honour and Prudence, not to suffer that, whereof he had been pleased to allow the Publication, to be subject to the Prejudice, Pique, and Misrepresentation of a Body of Men, who may as well pretend to have a Natural Aversion for all others not of their Colour and Complexion, as to fall foul upon the Bishop, for differing in his Notions and Sentiments from them about the Kingdom of Christ; it is very obvious what the Bishop aims at through the whole Tenor of his Sermon.

Now even the Dean himself seems to admit this from the Bishop, that he had chiefly in his View, two Ends and Purposes, *viz.* the one to set aside the corrupted Notions of the Church, the other to introduce the true one; but as a setting up a new Model of Government in the Kingdom of Christ, quite different from the Schemes of this World, and the Views of Temporal Interest, was the Aim of the Bishop of *Bangor*; on this Account, all such who had their Eyes and Hearts only fix'd upon the Honour, Wealth and Grandeur of this sublunary World, and the Power of it, enraged at the Discovery of this heavenly Kingdom, which they covered with a Veil, and drew over it the Curtain of this Earthly

ly Tabernacle, resolve to buffet him with Satan, and to put him out of the Pale of the Church and Salvation; yet for all this, the good Bishop may say with *St. Paul, Nevertheless the Lord stood with me, and strengthened me, that by me the Preaching might be fully known, and that all the Gentiles might hear, and I was delivered out of the Mouth of the Lyon.*

Having just before mentioned Power, I cannot here omit observing to the Reader, that when, and where-ever that comes into the Hands of such as wou'd have had the handling of the Bishop, they seldom or ever fail to use and apply it with the uttermost Rigour, Severity, and Extent, under Pretence of *doing God Service*, and discharging that indispensable Duty they owe to Mother Church; thus setting up themselves for the Ministers and Ambassadors of God, instead of instructing and edifying the People; they take all Occasions, upon the least Offence given, to insult and lord it over such as they claim and usurp a Right of absolving them from their Sins; and if they were to expect Forgiveness in this or the next World, to be sure they were to be purged or purified, as by Fire, till the Wisdom and Moderation of our Legislators abolished the Writ

de Heretico Comburendo ; a Power which they lament the Deprivation of, even to this very Day.

Such Proceedings ! what do they shew but the Abuse and Corruption of the Authority and Prerogative, which they cry aloud is devolv'd to them from the Apostles, whose Successors they wou'd be ? But is this an Imitation of their nominal Predecessors, who, when they were commission'd to go and preach the Gospel in the World, were commanded that they should take nothing for their Journey, save a Staff only, no Scrip, no Bread, no Money in their Purse, but be shod with Sandals, and not put on two Coats ? Are these Things regarded, or complied with by such as call themselves the *Followers of the Apostles, and Christ* ? Is not the contrary to be seen every Day, in their Habits, State, and Luxury of Living, aspiring to high Honours, and grasping at Power, and accumulating vast Treasures here upon Earth, making a Craft of their Ordination, and turning Godliness into Gain ? On such Account are they not rather to be stiled Successors to *Demetrius* the Silver-Smith, craving Allowance for the Difference of their Vocations, who making silver Shrines for the Temple of *Diana*, was therefore exasperated

asperated against *St. Paul*, for preaching *Christ* to the People of *Ephesus*, wherefore they were excited to a Tumult, and would have insulted *Paul* for no Cause that could be alledged, but that by Preaching the Gospel, he brought their Craft into Danger, and they feared the Temple of their great *Diana* should be despised; and all *Asia* might fall off from her Worship and Adoration, had not the Town Clerk of *Ephesus* appeased the Multitude beckoned unto by *Alexander* the Copper-Smith, and put a stop to the Uproar and Insurrection intended, by referring them to a legal Course of Proceedings against him, if they had any criminal Matters to lay to his Charge. I shall not take notice of any other Adversary of the Bishop of *Bangor*, whether *Snape* that would have lash'd him with a Rod from *Eaton School*, which after, like *Moses*, his Wand turn'd into a Serpent, and stung its own Master with an incurable sort of Poison, even to drive the Man out of his Senses, into the height of Lunacy and Madness: Nor will I in good Manners, and with Regard to the Dignity of a Bishop, presume to say any thing more to my Lord of *Carlisle*, who came I know not how unnecessarily and officiously into the Scrape, than what our Saviour has express'd it must be, that

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Offences must come, but woe be to him, by whom the Offence cometh; nor shall I intermeddle with the Resentments of the Dean of *Peterborough*, for his being vouched as an Evidence, to testify a Matter of which he declared himself to be utterly ignorant, as to a Point by which the Bishop of *Bangor* was to be struck at in the most tender Part, *viz.* his Honour and Integrity. These Matters are too low and mean to be taken Notice or regarded: You will see, that I shall only take in hand the Reverend Dean of *Chichester*, not with any Design that I have to enter the Lists of Divinity with him, which is not my Business or Profession, but only to consider him as to what he is pleased to fall foul upon the Bishop of *Bangor*'s Sermon afore-mention'd, from the Tendency and Scope of it, as the Dean imagines, and the Consequence of his Reasons, for paving the Way towards Repealing the *Corporation and Test Acts*.

The Title of the Dean's Pamphlet, being, *A Vindication of the Corporation and Test Acts*, I had some Grounds to apprehend, that the Subject-Matter of it, was an Argument to the Law Part of the Case in Question and Dispute, for which I cou'd not doubt but the Dean of *Chichester*, who is Master of the *Temple*, was con-

conveniently scituated for all the necessary Helps towards such an Undertaking, from learned Lawyers, where with both those Two famous Societies must be suppos'd to abound, as well from an Opportunity of having Recourse to the Libraries there, for consulting of Books and Cases, to supply him with Authorities for his Arguments; tho' at the same Time, I judged this Undertaking something out of his Sphere, and therefore might upon probable Grounds, suppose in his going such Lengths out of his common Road, he cou'd not escape falling under some Errors, and Mistakes; accordingly upon my reading and perusing this Pamphlet of the Dean's, I presently found that he was got betwixt *Scylla* and *Charibdys*, and that if some miraculous Event, did not happen to bring him off, he must inevitably be cast upon either of these Two fatal and deadly Rocks. I was the more afeard of him, when I came to observe that he was fallen into a strange Mind of forming portentous Ideas of a Whale, which by some is interpreted the *Leviathan*; and then I began to doubt that the Dean was got into some Degree of a Frenzy, and that notwithstanding his Armour of Faith from the Power of his Divinity, yet that Old *Hobbs* had caught him

him by his Gown or Cassock, and by twisting of his Sash, had turn'd his Brain upside down, so that he was under a perfect *Vertigo* of the *Pericranium*, and became delirious; and when it occur'd to me, that he was making some Comparison or Parallel betwixt this monstrous Creature and an Elephant, I cou'd not but be concern'd, least by the Way, from further Curiosity to see the Places where Elephants are bred, he might take a Whim to wander as far as the *East-Indies* for improving and correcting his Ideas of that Animal, whenever he shou'd be inform'd that he was so widely mistaken in his Parallel, and be devour'd by a Tyger in the Way; certainly there is much a greater Disparity betwixt a Spiritual Being, or a Substance and a Corporeal One, than there is of Difference between Two Sorts of Animals, differing only in Element, and some Accidents, to shew that the Flesh of an Elephant, or the Figure, Shape, Proportion, and Colour is not the same, nor any thing like to that of a Whale.

This Title giving me this Notion of the Subject Matter of his Pamphlet, I did not think it was out of the Way of my Profession, to have some regard for observing what the Dean wou'd be at in the

the Design of his Pamphlet, upon my reading it over with some Attention, I found nothing of what I propos'd to meet in it, or may be what the Dean wou'd have intended or aimed at by it; instead of giving Reasons for making these *Corporation* and *Test Acts*, he ran up so high upon the Pinacles of the Church, that I was under the greatest Consideration to consider how the Man wou'd come down to the Ground, without running a prodigious Hazard of breaking his Neck; for that instead of laying a Foundation of Reason for the Superstructure of his Law, he was a Top of the Cross-bar of the Weather-cock, much above the Altitude of *Paul's*, or *Salisbury*, or *Grant-ham* Steeple, looking awry; I cou'd not then but conclude he wou'd be at a Loss, without a most violent Strain, to bring off the wholesome Severities of these Penal Laws, by any Pretence or Colour to a Christian Temper, and Moderation.

Now when he takes on him to fence the Church with the Pale of these Laws, for putting Dissenters to the uttermost Rack and Tryal of their Consciences, does this in any sort prove that the Church can be secured by any who are made Apostates by them, from their own Household of Faith, and instead of Con-

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verts bring Serpents and Scorpions into the Bosom of the Church; or as I may add another Comparison like the Conversion which his Holiness the Pope makes of the *Jews*, who being compell'd by him to go into the Churches at *Rome*, under his own Nose, in Repeating their *Ave-Maries* and *Pater-Nosters*, mutter the most horrid Blasphemies against Our Blessed Saviour Jesus Christ; so that in short, to close up this Paragraph, I think the best Security any Church or Society of Christians can have, depends chiefly upon the Purity of their Doctrine, and the exemplary Lives of their Pastors and Ministers.

Had the Dean rightly weighed what he was going upon, when he was about writing this Pamphlet, it had been highly for his Advantage, in Point of Reputation, and Quietness of his own Mind, that he had deferred the Consideration of this Controversy in such a Manner, as was quite out of his Element, to another Opportunity, when he might have been more cool to consider, how unfit, and unable, and unqualify'd he was, without he will own he had Assistance from others, to take such a Piece of Work in Hand, and which he confesses, that says he, I was so little prepar'd for it my self, and shou'd be glad
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to be prevented; but there I take it, the Doctor comes off very lame with his Sincerity, for to be sure, if he thought he was so little prepared for such an Undertaking, and was equally of that Opinion, I can hardly question his Discretion so much, as to think that if he had made a Beginning of such a Task, yet that if he shou'd be glad to be prevented of that, he wou'd afterwards have gone on with an Undertaking, for which, from his own Words and Confession, I take it, the Dean was so little prepar'd; but I hope in a little Time, to prepare my self farther to observe what the Dean has so crudely and indigestedly thrown into his Pamphlet, as to swell into a Hundred and Twenty Pages, what he might comprehend in Twenty, or Thirty, and said as much to the Purpose, if he had not been as averse to bring any thing within the Compass of Law and Reason, in his Mind, as he is against a *Comprehension Bill*, in Favour of Protestant Dissenters.

But to come to the Matter in Hand.

The Reverend Dean, introduces his *Vindication of the Corporation and Test Acts*, &c. thus; says he, had the Question relating to the *Test*, been argued up-

on political Reasons only, I should not have become a Party to the Dispute ; and so goes on, but when Concern for Religion was brought in, and secular Views carry'd on under the Appearance of Zeal, to prevent Abuses in the solemn Worship of Christians, and when the Bishop of *Bangor* had call'd upon me in particular, to speak to this Point, which he supposed I cou'd not do consistently with reconciling all Pretences to Persecution, I thought I might, without Offence, endeavour to justify the Legislature, against the heavy Charge of turning aside a Sacred Institution of the Gospel, from its Original and Natural Design, to a Purpose against its own Nature, and contrary to the End proposed by the Ordainer.

How the Dean takes upon him, to shew you, and lay down the Reasons that induced him to write this *Vindication*, viz. that it was in Defence and in Vindication of the Legislature and Legislative Power, aimed and struck at by the Bishop of *Bangor*; but the single Question turns upon this Point, whether the *Corporation and Test Acts*, be not such Laws, in the very Nature and Complexion of them, as for the Reasons said by the Dean to be alledged by the Bishop of *Ban-*

Bangor, (that they are contrary to the Natural Rights of the Subjects) then ought to be repealed or not?

To oppose the Repeal of these Laws, the Dean in the Twenty Eighth Page of his Preface, before his Pamphlet, pretends to inform his Readers, the *Corporation* and *Test Acts*, and others of the like Kind, were founded upon the Experience the Nation had of the Spirit and Temper of the many Sectaries amongst us, and proceeds then to say, *This made it impossible to avoid speaking of the Behaviour of the Dissenters, which gave Occasion to these Acts.* However, he wou'd seem to qualify the Matter, by saying, but I have endeavour'd to speak so of it, as to give no just Offence; yet in the Third Page, he changes his Note, and says thus, *I was willing to give the Reader, a Specimen of the Bishop's Fairness and good Reasoning in this Controversy*, for shewing the whole Answer to the Representation is made of Art, Disguise and bitter Insinuations against the Clergy, that whoever shall reply to it, Step by Step, will find himself in a very low yet tedious Employment. The World will soon be tired of a Controversy that rises to no higher a Point, than I did not mean so, and you did mean so; so concludes, and a
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Writer must be at a great Loss to spend his Time, who can be willing to pursue such Trifles thro' a Quire of Paper. What does all this amount to, but that the Dean wou'd be understood in general Terms to hint his meaning, which he does not think proper particularly to express, with respect to the Dissenters at this Time, least he might seem to rake up the Ashes of the Dead, and to rancour an old Wound that is not yet healed, only skin'd over? Now that he can't be supposed to say this from any Christian Temper or Moderation, but with Prevarication, Artifice and outward Shew, I think is very plain, if you consider his Sentiments almost in the same Breath of the Bishop of *Bangor*, by the foregoing Reflections, *viz.* the whole Answer to the Representation, is made up of Art and Disguise, &c. to avoid Repetition of what has been said before.

Is this the best Way the Dean can take to reason with the Bishop, or to confute him in his Arguments? Is such Language fit to proceed from the Mouth of a Dignitary in the Church of *England*, as establish'd by Law, for misrepresenting and calumniating a noble Prelate of the same Church? How will this quadrate with the Rule of *St. Paul*, *Ephes.* iv. v. 3.
That

That we shou'd *Endeavour to keep the Unity of the Spirit in the Bond of Peace.* And what he says in another Place, *Speak not evil of Dignities and Powers?* And moreover, doth not this plainly shew and manifest what Our Saviour declared to the *Pharisees*, there is nothing from without a Man, that entring into him, can defile him; but the Things that come out of him, those are the Things that defile the Man? This I bring as an Instance, to prove the Corruption of the Dean's Heart, and the Rankness of his Liver, and that however he would utterly divest himself of the Spirit of Persecution, yet read but the Man a little way, and you will without going great Lengths, see how inconsistent the Doctor is with himself. I cannot but observe, he shews his Cunning in disclaiming all Pretence to Persecution at this Time of the Day, when sensible that he can't speak out against Liberty in a free Nation, but he becomes obnoxious to the Government for so doing, wherefore that he might keep himself, (as he hopes) in whole Skin, he takes Umbrage from the Laws, to palliate the Zeal, Temper and Principles, which if he thought convenient, or seasonable to speak out, wou'd soon discover the Kidney of this true Son of the Church; like unto

unto a Whited Sepulchre, which indeed appears beautiful outward, but is within full of Dead Mens Bones.

But now I come over from his Preface to the Book itself, wherein the Doctor runs so many Divisions and Subdivisions upon the Text, which he makes the Subject of the Controversy with the Bishop of *Bangor*, that a Man may not improperly say he has travers'd over all the Points of the Compass at the same Time. I must beg Leave to observe, that as the malicious Reasons contained in the Doctor's Book of *Vindication*, can't be suppos'd to be all his own, but a meer Collection or Huddle of all the Points, and Arguments, drawn up by the *Committee of the Lower-House of Convocation*, I cannot forbear thinking, that the Doctor's Book, like the *Trojan Horse*, with all the Arms brought together, from the Artillery of the Church Militant here upon Earth, is thereby more powerfully fortify'd to bear down the Bishop of *Bangor*, and all other Opponents before him; for this the Dean wants nothing of Advantage of additional Helps from a natural Assurance, and an Hereditary Arrogance, besides an irrefragable Positiveness in his Way, to shew you in some Measure, under the auspicious Reign of King

GEORGE,

GEORGE, the like Spirit and Temper, which the Old Man manifested against taking the Oaths to King *William* and Queen *Mary*, upon their Accession to the Crown of *England*, soon after the Revolution, tho' he thought fit to recant and alter his Opinion; whatever Difference there may be between the Circumstances of the Two Cases, yet I hope, they will come nearer together, than that immense Disproportion and Dissimilitude he makes between the Description of an Elephant and a Whale.

As the Doctor has applyed himself to a double Chase of Animals in different Elements; in the One, he wou'd do well to take care that he does not go far out of his Knowledge by Land, as to find himself in a Wood, or an intricate boundless Forest; nor in the Other, to launch so far into the Deep, as to venture out of his Reach, least he may be at a great Loss to extricate himself out of the Difficulties of the Chase, and to save himself from sinking in the Profundity of the Ocean; as the Old Man was in his Attempt to explicate the Mystery of the Holy Trinity, which whilst he pretended to demonstrate, he found himself lost in that Blaze of Light, or to speak by the

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Rule of Contraries, so confounded in utter Darkneſs, that only ſhewed at laſt he was in the moſt complicated Confuſion, and Ignorance ; however, conſidering that the Dean is ſaid to be of the Wiſel Kind, what Hole can't that ſhifting Animal creep thro', where it can ſet or thruſt in its Head, ſo that it can't be ſuppos'd that he can be at a Loſs, for paſſing thro' the narroweſt Crany or Difficulty which may lie in his Way. Whiſt the Dean moſt inſolently and with the greateſt Contempt, vents the meaneſt Things he cou'd ſay of himſelf, or gather from the *Committee*, viz. that the whole Answer to the *Representation* was made up of Art, Diſguiſe, Complaints, and bitter Inſinuations againſt the Clergy, amongſt other Matters before cited out of him, inſinuates, the World will ſoon be tired with a Controverſy, that riſes to no higher a Point, than I did not mean ſo, and you did mean ſo, &c. in ſhort, he wou'd ridicule the Biſhop's Way of explaining his own Notions, and coming at the Meaning of his Adverſaries, as if the only Way to put an End to the Controverſy at laſt, was not to know what was meant, or intended of either Side. This is a peculiar Air in the Dean, to aſſert ſuch a Method

thod of Confuting or Silencing his Adversary, by an unintelligible Jargon of empty Words, which are, *vox & preterea nihil*.

I should be as *verbose* and *superabundant* in *Trifles*, as the Dean, if I should pretend to take notice of every thing that he has inserted in his Pamphlet, to amuse his Readers with a Multitude of insignificant Ideas, which are as much abstracted from Reason, as a Spirit or Apparition is from Matter. Wherefore I shall not trouble my self, nor weary the Reader's Patience with incongruous Productions of the Dean's prolifick Brain, and the complicated Notions of the Committee. I shall then confine my self to observe him only as to those Points, which seem to be the principal Design of the Argument, and consider his Positions and Principles, (if to use his own Expression, I may not call them *Prejudices*) as they will set the Man and all his specious Pretences to Reasoning, and Confutation of the Bishop in a true Light.

The Dean follows the Rout, and goes on to say, that cou'd this Charge be made good, no Christian wou'd want any other Reason to be given for repealing the *Test Act*, and admits that the Law, which in-

roduces an Abuse of Religion, which perverts a sacred Institution of the Gospel, can be no Security to it; and therefore the Friends of the Church ought to be the Foremost in such Circumstances to part with it; but he seems to puzzle here, and be at a Fault, and in doubt whether this be the Case or no, and sets forth the Design of his Papers to examine; as the Dean is a Man of a quick Turn of Thought, he soon recovers the Fault, and to carry the Reader directly to the Point in dispute, says the Dean, 'I must tell him, it had been observed as a Consequence of the Bishop's Doctrine, that no Religious Qualifications (must) any longer be insisted on.' Here, I presume, the Dean thought it unnecessary to mention by whom such Consequence had been observ'd, and I cannot but think, such an Omission very seasonable and proper, since the Dean knew it wou'd be Impertinence, to express by whom such Consequence was observ'd; which, after it was done, was so manifested to the World, that every Body, who had read the *Representation*, knew it as well as he; so that I must do the Dean that Justice, as to allow him to be only not impertinent here, however he might be incapable of

excusing himself for that Fault in all other Parts of his Pamphlet.

Before I proceed any farther with the Dean, with humble Submission to the candid Reader, I think it necessary to premise certain Grounds or Positions, with respect to the making, discontinuing, or repealing Laws, which all Gentlemen that have been bred to the Study of our Laws, and have been conversant with Reports relating to Cases for explaining the Design, Scope, and Tendency of Acts of Parliament, meet with and find in such Volumes.

1. That for the making of any Act of Parliament, there is ever to be presumed some Reason or Cause, or other, without which no Law wou'd ever be made by the Legislative Power, who are intended to be the collective Wisdom of the Nation.

2. That at any time there may be an Occasion or Reason for making of a Law, which for a particular Reason may at another Time cease, and when that happens, and the Cause ceases which gave Occasion to such Law, the same, as being unnecessary or superfluous, or it may be indeed prejudicial to the Publick, may upon very just Grounds be set aside and repealed by the same Legislative Power that made it, There

There may be Reasons of State urged for this, from the Circumstances of Times, and even what might seem at one Time necessary to be made a Law for the Preservation of the Government, by Alteration of Persons and Things, may after prove destructive or prejudicial to the same Community.

I will grant then, what the Dean is pleased to say in his *Preface to his Vindication of the Corporation and Test Acts*, &c. that they were founded upon the Experience which the Nation had of the Spirit and Temper of the many Sectaries amongst us; and this made it (as he would have it) impossible to avoid speaking of that Behaviour of the Dissenters, which gave Occasion to these Acts. I shall not dispute with him the Grounds that he builds his Vindication of these Laws upon, and shou'd give him his due Praise, if he had in the Pursuit of his Argument, used that Tenderneſs wherewith he pretended to call to mind the Miscarriage of former Times; but as from that first Appearance in Sheep's Cloathing, he comes afterwards to shew the real Wolf, I am obliged to make use of the same Caution which is left us by our Saviour Christ, &c. *Beware of Wolves in Sheeps Cloathing*; and
as

as I have a Scripture to warrant what I say, I am in the Reader's Judgment, how properly the Moral is apply'd, and adapted to the Fable.

Indeed, according to the Way of the Dean's arguing and Principles, that he founds his Discourse upon, I may (I think) not without Grounds, suppose, that he endeavours to make these Laws, the Corporation and Test Acts, Immutable, like the Laws of the *Medes* and *Persians*, that under such a strong Possession of Mind, he may fancy himself one of those Nations, instead of being a Subject of *Great-Britain*; and that he is a Member of the same unalterable, unchangeable Constitution; but I find it impossible for me to hold up this Opinion of the Dean, for that I observe him varying and shifting in every Page of his Pamphlet, being ever inconsistent with himself, and like *Proteus*, turning into all Shapes and Forms; and after the manner of a *Jack-a-Lent*, sometimes glaring with Light, and at others obscur'd in Darkness, as he finds it for his Purpose to turn towards us the light or the dark side of his Lanthorn.

To put this into a clearer Light, what I mean by it is, that Religion is the Light which the Dean pretends to make use

use of, for to lead Men into his Opinion, but 'tis evident that Pride, Vain-glory, Self-conceit, and the Spirit of Contradiction, and Self-interest is intended by that Darkness, which as figuratively spoken of, which for that Reason is explain'd, that the Reader might not be left ignorant of what I mean, so as to give any Person Occasion to say, I write Enigmatically, or to require an Explication of what might be incomprehensible or unintelligible ; but to stick close to my Man. I shall take him up in his own Words thus,

Says the Dean, to pass by every thing in this Reflection, but the Reasonings mix'd with it, (meaning what he had cited just before out of the Bishop's *Answer*,) ' That is worthy of him who contends professedly for making Religion a Civil Test, for debasing the most Sacred Thing in the World into a Political Tool, and Engine of State.' 'Tis evident that the Bishop's Argument depends upon that Principle, that Religion ought not to be made a Civil Test.

'Tis observable, that here the Dean thinks he has got the Bishop at a mighty Disadvantage, and soon makes him fly from his Post, even as to affirm, that in
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Answer to this, he reply'd, Is not Religion the *Test* in every Case where an Oath is required? That this drove the Bishop to affirm, that what he had said against making Religion a Civil Test, refer'd only to the Sacramental Test.

It is plain, this Answer or Explication of the Bishop, puzzled the Dean's Understanding so, that says he in Consequence to this, upon what Reason I cannot imagine, for I will not suppose him to think there is no Religion but the Sacrament, or that any Religion but the Sacrament may be debased into a Political Tool, or an Engine of State; this is a clear Instance that the Dean owns himself to be under a Dilemma, and that when he thought he had driven the Bishop's Horse into the Pound, he found he had put in his own thro' the Occasion of a Mist, which took away from his Opticks the Opportunity and Benefit of distinguishing Colours.

But from thence, he has a Recourse to the Laws for a Replevin, to retrieve what he had lost by an unlucky Mistake, and for raising a Demur upon the Point, says the Dean, *The Laws relating to this Controversy, have not been rightly consider'd by the Writers in this Controversy about the*

Test; having consulted none of those Authors in the Matter, I shall not take upon me to say, whether the Dean is right or wrong in this Reflection, nor indeed does it concern me to ask him, who they are he means by it; so let that go as an Arrow shot at Random, without any particular Aim or Direction, into the Air: Whoever these Authors were, says the Dean, they seem to argue meerly upon popular Mistakes, and call the Sacrament the Test, and sometimes the Qualification for an Office, whereas, says he, they cannot be both, from a Difference he wou'd make, and a Distinction between the Test, and the thing to be testify'd by it, *bene distinguis Domine Doctor*, most nicely distinguish'd, truly Reverend Doctor; by this you have shewn your self a most consummate Master of the Schools, this cannot but give you a just Right to the Chair, for shewing the true Design and Intent of the Legislature, in requiring the Sacramental Test: So now hear the Doctor first reading the Law, and after expounding it in his own Way.

By the 13th of Car. 2. Stat. 2. Cap. 1.
 'Tis enacted, "That no Person shall in any
 " Corporation, be elected Mayor, Alder-
 " man,

“ man, &c. who shall not within a Year
 “ before his Election, have taken the Sa-
 “ crament of the Lord's Supper, accord-
 “ ing to the Rites of the Church of *Eng-*
 “ land. Page 5.

By the 25th of *Car. 2. Cap. 2.* It is en-
 acted, “ That all and every Person, that
 “ shall bear any Office, Civil or Milita-
 “ ry, &c. shall take the Oaths of Supre-
 “ macy or Allegiance, and also shall re-
 “ ceive the Sacrament of the Lord's Sup-
 “ per, according to the Usage of the
 “ Church of *England*, &c. and make
 “ Proof of his having receiv'd, as therein
 “ appointed, upon Pain of being incapa-
 “ ble of the Office, and other Penalties
 “ in the Act expressed. And the last
 “ Clause, expressly excepts all inferior
 “ Offices thereout.

Now hear the Doctor Expounding the
 Laws; the Latter of these Acts, is decla-
 red by the Act of Toleration, to extend
 to Protestant Dissenters; the Former
 expressly relates to Them, and Both are
 declared, 10 *Annæ Cap. 2.* to be made
 for the Security of the Church of *England*,
 which with regard to the Time wherein
 it is made, is very worthy of Remark,
 and will fall under farther Consideration,

in a more proper Place: Upon this, the Rabbi makes a Superstructure of his own, and says, that these Acts being made for the Security of the Church, as by Law establish'd, *i. e.* for the Security of the Ecclesiastical Constitution of this Realm, he wou'd make, the Intention plainly was to keep Nonconformists of all Sorts, whose Principles and Affection to their own Way, cannot but lead them to use any Power put into their Hands, to the Hurt of the establish'd Church, from which they have separated, out of Offices, Civil or Military, and out of the Government and Direction of Corporations, to the End that the Succession may be most probably perpetuated in the Hands of Persons well affected to His Majesty, and the establish'd Government, and for the Preservation of the publick Peace in Church and State, so here he makes a direct Point upon the Bishop, *viz.* where his Lordship may please to observe that Affection to the establish'd Government, includes a Concern for the publick Peace, both of Church and State, and that those Acts, tho' especially regarding the establish'd Church, are yet in the Sense and Eye of the Law, Acts for the Preservation of the establish'd Government of these Realms,

Realms, which was always understood to include Matters Ecclesiastical, as well as Civil.

Upon the Reading of all this, can any Body doubt the Doctor's profound Knowledge of the Laws, and that whatever Perfection he has acquired in Divinity, to become already a Dean, and hereafter, in good Times, may have reasonable Expectation of a Bishoprick, that he is not in the mean time rightly qualified for the Bench, and to be made a Judge, if such a Place could be consistent with the Faculty of a Divine. In either of the Capacities, he wants not a most prompt Genius, for Judgment, or Censure, and might not be less forward to condemn a Protestant Dissenter for being a Rebel to the State, than for a Heretick or Schismatick from the true Catholick Church. And a Man must give a very clear Account of his Principles, and undeniable Proofs of his Sincerity and Loyalty that if he were to stand the Examination of the Dean, having a Power to try him as a Rebel or Heretick, and he was nothing of either, but a downright perverse, rigid Separatist, before he could be safe from *Tyburn* or *Smithfield*.

I must own, that the Dean's most profound Skill in these Penal Laws, (which he

he calls the Security of the Establish'd
 Church, and the Envy of those who hate
 it) puts it out of my Reach to comprehend
 what he means by saying amongst many
 other Things, ' That every Body who can
 ' read *English* with a tolerable Understand-
 ' ing, may know as well as the Dean, that
 ' these Acts, tho' especially regarding the
 ' Establish'd Church, are yet in the Sense
 ' and Eye of the Law, Acts for the Preser-
 ' vation of the Establish'd Government of
 ' these Realms,' as if Laws made for the
 Establishment of the Church might be
 supposed inconsistent with the Security of
 the Government: I believe no Man is ca-
 pable of giving any Instance, or Proof
 for such a Supposition, except in Cases
 where Laws are made in Favour of Per-
 secution, by putting it into the Hands of
 any Set of Men to prosecute all People
 made subject to the Penalties of those
 Laws, only for Difference of Opinions,
 and Points in Religion; not it may be
 in Fundamentals, or Matters of Faith,
 but only Circumstantial, and Things in-
 different; it is too fresh in the Memory
 of many now living, that in the Time of
 putting the Penal Laws in Execution un-
 der the Reign of King *Charles* the Second,
 what Seizures, Confiscations, Imprison-
 ments,

ments then happened to the Ruin and Destruction of so many Families ; and all this was look'd upon to be just, and doing of God Service, for no other Reason, than that Iniquity was established by a Law, and Religion call'd in Aid to cover with its Sanctity, the Cruelties, Extortions, and Oppressions of such, who had their only Views to found the Kingdom of Christ in the Powers of Darkness.

F I N I S.



ments then happened to the King and
 Destruction of so many families; and all
 this was look'd upon to be just, and do-
 ing of God service, for no other Reason,
 than that Inquiry was establish'd by a
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